

The Ethos of Religious Harmony of Javanese Muslims According to King Mangkunegara IV

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Abstract

In the framework of colonial discourse, this research investigates the Javanese Muslim ethos of religious concord as expressed in the writings of Mangkunegara IV. The study examines how Mangkunegara IV's beliefs embody a rejuvenation of traditional moral values, with the goal of addressing societal changes that occurred during Dutch colonial governance. The theoretical framework emphasizes three manifestations of kindness: universal respect and care, harmonious interpersonal relationships, and devotion to cultural or religious practices. The practical and reasonable demands of the sociocultural, political, and economic aspects of colonial life are reflected in these ideals. Strategies for implementation center on the goal of happiness and prosperity for everyone, tolerance, and humility; these values are consistent with modern pluralism, sustainable ethics, and compassionate progressivism. These tactics are examined using content analysis & hermeneutic approaches, taking meta-ethics and normative ethics into account. The research indicates that the ethical perspective of Mangkunegara IV provides significant perspectives for managing social disputes and fostering unity in Indonesia.

Keywords: *Ethos of Harmony; Mangkunegara IV; Javanese Muslims.*

Introduction

In the 19th century, Islamic diversity contributed to Javanese civilization through literary works that were studied by Dutch intellectuals as Islamic literature (Sears 1996). Javanese intellectuals, among them court poets, were at the border between Javanese esoteric traditions and Western knowledge from the Netherlands (S.Margana 2004). They combined Javanese culture with Islamic teachings, especially mysticism, in their works (Ricklefs 1974). The impact of the treaty with the Dutch led to dualism of power in Surakarta Sunanate and Mangkunegaran Pringgodigdo (1938), forcing Javanese Islamic poets to have moral strategies that fit the colonial conditions (Daryono 2021; Pringgodigdo 1938). Research on religious ethos according to Mangkunegara IV is important because the difference in moral strategies between Surakarta Sunanate and Mangkunegaran triggered conflict and contradicted the spirit of harmony and progress (Steenbrink 1984).

In the 19th century, Surakarta Sunanate poets faced criticism over religious policies and practices (S. Margana 2004). Serat Wulang Reh, by Sunan Paku Buwana IV, was criticized by Yasadipura II for referring to three "guru-dalems" as having bad traits, contrary to Islamic teachings (Joebagio 2008). Sunan Paku Buwana IV was also described as using amulets in the Java War against the Dutch (S.Margana 2004; Steenbrink 1984). This criticism shows the difference in views between the Sunanate and other intellectuals, such as Mangkunegaran IV, who applied Javanese and Islamic ethical values through works such as Serat Wedhatama (Daryono 2021; Shuaib 2008). Under colonial conditions, Mangkunegaran IV updated the moral strategy by emphasizing tolerance and gotong royong, which was accepted by the Dutch and society. This reflects the evolution of Kejawen Islamic literature towards modern pluralism and collaborative Islam (Daryono 2021). The identification of these two attitudes is shown by experts through library research using historical methods (Baum 1971; Kuntowijoyo 2003) or philology Baried (1985), content analysis Krippendorff (1980), and hermeneutics Josef Bleicher (2017) as well as a normative approach to local wisdom (Sibarani, 2021). The research was conducted by (Aan Ratmanto 2012; Murod 2011; Pugh 2017; Ronika 2020; Yu et al. 1998).

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Figure 1. Portrait of Mangkunegara IV, c. 1865 (Adi 2018)

Not only does the idea of collaborative Islam align with the contemporary pluralistic mindset, but it also creates a unique religious harmony ethos that is acceptable to a range of stakeholders, including the then-predominately Christian (non-Muslim) Dutch government (Carey 1985; Puguh 2017; Rush and Rush 1990; Syamsuddin, Locke, and Rousenseau 2018). This ethos encompasses not only the principles of Islam or Kejawen, but also serves as a distinctive religious encounter that fosters human advancement in other domains such as literature, economics, and politics (Birsyada 2020; Syamsudin 2018).

(Stuart Robson 2023; Yassierli 2017) demonstrate how this idea arose in literary works like *Serat Wedhatama*, which depict social change via the elevation of Javanese moral values that prioritize harmony and respect, in line with Islamic precepts. According to Lev and Aveling (1980), the primary attribute that characterizes the virtuous mindset of *priayi*, or kings, in Javanese society is "*sepi ing pamrih rame ing gawe*". This produced a peaceful environment that was welcomed by the Dutch as well as other parties (Daryono 2021). The objectification of Islam, a tactic aimed at revitalizing ethical behaviors (Jones 2010; Qodir 2015), was employed by promoting a compassionate and courteous demeanor that was embraced by all religious and social factions. The concept of human growth, shown by the achievements during the reign of Mangkunegara IV, demonstrates the successful creation of harmony and advancement (Daryono 2022).

However, there is a lack of understanding of Mangkunegara IV's works, especially in the interpretation of one of his works, *Serat Wedhatama*, which is considered to demean the trading profession (Suyoto and Prasetya 2024). Therefore, it is perhaps natural that Indonesia, since its proclamation in 1945, has allegedly lacked indigenous Javanese entrepreneurs, despite various policies to foster or improve business or trading behavior. Eko Nugroho (2019), scholars consider that the backwardness of the Indonesian nation, especially in the economic field, is caused by the backwardness of its culture, and the most widely blamed cause is Javanese culture. (Claire Holt 2007) points out that, like the Javanese culture of mutual cooperation and feudal attitudes, it is not only considered indulgent, but also incompatible with the Western way of trading. This shows the need for a more in-depth study of Mangkunegara IV's thought in order to better understand his contribution in building an ethos of religious harmony with Westerners (Dutch) who were predominantly Christian (non-Islamic) in various fields of life according to the demands and obligations of his time.

The goal of this study is to look into the idea of cooperative Islam and the contemporary pluralistic mindset embodied by Mangkunegara IV, as well as how these ideas affect interreligious harmony and the advancement of humanity in many spheres of life. Furthermore, this study seeks to perform a comprehensive examination of the works of Mangkunegara IV in order to comprehend his role in establishing a culture of religious concord that aligns with the societal circumstances of his day and location (Acharya Amitav 2009).

Literature Review

The study of Mangkunegara IV's thoughts through his various works includes philosophical understanding, government policies, literature, and moral teachings (Daryono 2022; Maknun 2017; Muhammad Iqbal Birsyada 2022; Puguh 2017; Setiasih, Sulistyono, and Puguh 2024). These studies provide insights into Javanese and Muslim values, creativity in combining Eastern and Western thought, and moral teachings that are relevant today. However, there are differences in analytical approaches between these studies, which affect the interpretation of Mangkunegara IV's thought in the postcolonial context. Further research is needed to fully understand Mangkunegara IV's contribution in the social, political and religious context of his time (Carey 1986; Fawzia 2023).

Nugroho et al. (2024) analysis of Javanese literature highlights the king's political dominance that limited Mangkunegara IV's religious activities. Simuh considers this understanding to signify Mangkunegara IV's moral attitude as heteronomous, ruling out the role of ethos or moral attitude in his thinking. In addition, Simuh interprets Mangkunegara IV's mystical appreciation as an "escape" from an inappropriate world, not taking into account the Javanese cultural context. This interpretation is inaccurate because it does not consider other perspectives as described Nugroho et al (2024), that show Mangkunegara IV's attitude towards the life of the world. The expansion of the study of Mangkunegara IV's thought with more diverse methods of analysis, including the *verstehen* approach, is expected to provide a more holistic understanding. This is important to clarify the concept of ethos and moral attitude of Mangkunegara IV in the colonial context, as well as to clarify the relevance of the acculturation strategy of his thought in the social and political context at that time (Adhyanggono 2019).

The theoretical basis for understanding the moral attitude or ethos of religious harmony of Javanese Muslims according to Mangkunegara IV is based on various concepts such as ethos, morals, manners, norms and ethics (Daryono 2022; Enquist and Makrygiannis 1998). According to McInnes et al. (2003), ethos is a distinctive atmosphere that marks a group or individual, which includes both work and profession, with a morally good meaning. It is also linked to the concept of virtue. Moral, derived from Latin, refers to values on the issue of good and bad, while morality is more abstract. sutrisna wibawa (2013) adds that morals concern the assessment of human beings in terms of heart, character, attitude, and the core of personality.

Norms serve as criteria for evaluating anything, whereas ethics are strongly linked to moral principles and virtue (Kaptein 2008). Hans Wehr (1979) states that in Arabic, ethics is referred to as *al-akhlaq*, whereas in Indonesian, ethics is synonymous with *adab*. Ethics encompasses the rigorous and methodical examination of human conduct in relation to established standards. Ethics and etiquette are distinct concepts. Etiquette pertains to the manner in which an activity is carried out and is relevant to social contexts, while ethics has a wider and more universal scope. Reflection in ethics seeks to enhance or reinforce moral attitudes or ethos, and the ethos's identity can serve as a virtue for people or social groupings (Brudner 2009; Dureau 2012).

Contemplation of ethos leads to the emergence of a fresh comprehension or rejuvenation, which might be focused on individuals or social groupings (Baumlin and Meyer 2018). The philosophy of ethos renewal, as proposed by Mangkunegara IV, is centered around the empowerment of religious concord among Javanese Muslims (Foster 2016). This is associated with the idea of Java's "local intelligence" or "local genius" Daryono (2022), which is the capacity to take in and interpret outside cultural influences in order to produce a new one that is distinctive (Suhadi 2022). The objective of revitalizing the Javanese ethos empowerment is to establish a balanced environment in social, cultural, economic, and political spheres, in alignment with the contemporary demands and necessities. Additionally, it encompasses indigenous knowledge derived from esteemed principles found in traditional practices and cultural heritage, and has significant ramifications for the advancement of local societies. This reform exemplifies three attributes of a moral attitude or ethos that is grounded in realism and objectivity, while fostering a sense of interfaith harmony and human advancement (Daryono 2021). The success of Mangkunegara IV is evident in his works, which are intended to serve as a valuable lesson for present and future generations (Ramadhan and Rinardi 2023).

Within this context, it is important to investigate research methodologies to further explore these notions and gain a more profound knowledge of the revitalization of the ethos of religious peace among Javanese Muslims, as advocated by Mangkunegara IV.

Theoretical Framework Virtue or Ethos Approach

Geertz (1957), Neal (2013) describes two moral approaches ethics of responsibility and ethics of virtue that are part of the theoretical framework for interpreting ethos as Javanese indigenous wisdom. Hacker Wright (2010) claims that virtue ethics is more concerned with individual virtue, while obligation ethics is more concerned with moral principles and standards in action. This differentiates the emphasis between "what I ought to do" (obligation ethics) and "how I should conduct myself" (virtue ethics).

Duty ethics and virtue ethics are mutually reinforcing. The term "super-erogatory" refers to a circumstance in which someone behaves in a manner that aligns with the expectations and standards of both sets of norms. This occurs when an individual fulfills a responsibility with the genuine intention of benefiting the public, when they engage in an action that is uncommon due to traditional norms, or when they surpass their expected duties driven by their moral principles. The supererogatory individual does not impose their expectations on others, but rather aspires for their actions to serve as an instructive example for future generations (MacMullen 2015; Thompson 2023).

Religious texts, cultural norms, personal behavioral models like the Prophet, ancestor traditions, and literature are among the five moral standards that Hourani (1985) lists as indicators of moral character. Individuals that possess exceptional moral character can be likened to Javanese individuals who exhibit virtuous behavior or possess local wisdom. Without requiring a high level of formal education, these moral standards can be imparted through religious instruction or the passing down of ancestors' customs. According to Ayatrohaedi (1986), historical Javanese leaders were able to attain wisdom and effectively lead their people, although lacking formal education, due to the influence of traditional heritage. The theoretical underpinning of comprehending social transformation in Javanese local knowledge is the normative approach, which includes the tactic of boosting moral attitudes (Bedford and Yeh 2019). Mangkunegara IV implemented this strategy in his thinking and actions, with the goal of modernizing standards and tactics to enhance moral attitudes (Setiasih et al. 2024). It thereby produced an ethos of interfaith harmony as well as a spirit of humanistic advancement in response to the political and sociocultural needs of the colonial era. This demonstrates that the comprehension of the indigenous knowledge and mindset of Mangkunegara IV, as well as its accomplishments in fostering harmony and advancement, can be examined through a normative perspective (Winaryati et al. 2023).

Normative Approach to Local Wisdom in the Works of Mangkunegara IV

The term "normative" refers to the ideals or standards that unite a group in society, and this is where the term "normative approach" originates (Assistant 2022)(Hornby, 1974). Within the framework of Javanese local wisdom, the term "normative" pertains to ethical principles that serve as a compass for maintaining order and regulating conduct. Lev and Aveling (1980) these originate from religious traditions, moral standards elevated to the status of virtues, and religious teachings. The goal of normative research and analysis is to revitalize the ancestral traditions' budi luhur empowerment strategy, particularly in light of Mangkunegara IV. This proves his moral ethos, or attitude, is derived from Javanese characteristics that are a component of traditional wisdom, in addition to religious teachings (Hidayati et al. 2020).

Javanese local wisdom, characterized by its emphasis on noble cultural values, serves as a normative framework for guiding individuals in leading wise and meaningful lives (Pradita, Saddono, and Rohmadi 2019). Haryono (2013) asserts that these qualities are the outcome of positive human experiences rather than being substances or ideas. The moral principles of Javanese culture exhibit three primary characteristics: Firstly, harmony is regarded as an attitude that opposes conflict, and tolerance is seen as a means of preserving harmony amidst difference. The second structural paradigm is functional, classifying each person or organization according to their role and circumstances. Furthermore, there is a recognition and reverence for transcendental or Divine principles, which are seen in literature and the belief in the

reliance of life on God (Gunawan Sumodiningrat 2005). These principles were ingrained in Mangkunegara IV's education from an early age (Maknun and Muzayanah 2020). The goal was to mold Javanese virtues and ethos via Islamic religious experience and the Mangkunegaran palace's family tradition, rather than through formal education like Islamic boarding schools, but rather through ancestors' customs (Daryono 2007).

Mangkunegara IV prioritized virtue as the primary approach to address the responsibilities and socio-cultural requirements of his day. R.M. Sudira's education diverged from the contemporary modern approach and instead focused on the traditional Javanese priyayi education, placing a strong emphasis on the cultivation of virtues (Birsyad et al. 2016). He applied Islamic doctrine to his daily life by imitating the values of the Javanese rulers, particularly Mangkunegara, in addition to adhering to its theological precepts. Literary masterpieces like *Serat Wedhatama* and *Serat Wirawiyata*, which highlight the value of following the lead of Javanese ancestors in implementing religious teachings within the framework of their periods, exhibit these values (Any 1980). Religious education include not only the formal components of reciting the Qur'an, but also the application of virtues in one's everyday life. Furthermore, literary masterpieces like *Serat Tripama* exemplify values, with characters like Kumbakarna serving as symbols of tolerance and reverence for human dignity. Despite the Dutch considering Kumbakarna a pagan, Mangkunegara IV's work emphasizes that a person's dignity is not solely determined by their external appearance, but also by the purity of their heart and morality (Supeni 2016). This method demonstrates that Mangkunegara IV prioritized not just the formal parts of religion, but also the cultivation of virtuous behavior in everyday life. His capacity to empower and implement the values within the colonial setting is a testament to his exceptional moral character, which was acknowledged by multiple factions during his era (Abu Nimer, 2001).

Mangkunegara IV implemented a revised strategy to enhance moral principles and ethos that aligned with the socio-cultural requirements and necessities of his day (Irfan, Roesminingsih, and Mudjito 2024). As an illustration, consider the time he participated in a slametan ceremonial event at Langenharjan. There, he designed an interfaith harmony-inspired clothing line that was well-received by the Dutch government as well as diverse attendees (Marmion 2017). His political skills demonstrated a commitment to promoting unity and collaboration within a social, cultural, and economic context. The early schooling that Mangkunegara IV's diminutive name, R.M. Sudira, received at the Mangkunegaran palace also played a significant role in molding his moral disposition. He consistently fostered positive relationships with many groups, such as the Dutch and Javanese Muslims, demonstrating his adeptness at engaging in cultural and political interactions (Leroux 2013). Mangkunegara IV's contemporary methodology entails not the introduction of novel material, but rather the adoption of fresh viewpoints on traditional principles through the cultivation of creativity and innovative thinking. In this context, modernity denotes the fusion of Javanese traditional norms with the tenets of cooperative Islam and contemporary pluralism. Mangkunegara IV is regarded as a philosopher within the Javanese cultural framework, rather than in the Western understanding (Wediodiningrat, 1924). His thought encompasses religious and metaphysical elements that can be embraced by diverse factions, irrespective of their religious affiliation or socioeconomic standing. The primary objective is to cultivate a mindset of compassion and well-being towards others, which is manifested via the provision of education and the empowerment of individuals in alignment with the current needs and requirements (Daryono 2021). Thus, Mangkunegara IV is regarded as a leader with a contemporary vision for achieving interfaith harmony and the advancement of humanity through the preservation of Islamic principles of cooperation and Javanese cultural traditions. Mangkunegara IV exemplified exemplary moral virtues and displayed a noble character in his thoughts and acts that aligned with the prevailing societal circumstances. His positive disposition towards all parties, particularly the Dutch Government, proved to be a remedy for the unethical behavior exhibited by his predecessors. This approach, known as "religious literacy," (Surur, 2003) offers an alternate solution for resolving social conflicts rooted in religion. It is crucial to conduct research on Mangkunegara IV's philosophy of religious peace in order to learn how to resolve societal problems based on religion at the local, state, and federal levels.

Mangkunegara IV in the Family Tradition of Mangkunegaran Palace

On March 3, 1811, AD, an aristocratic family welcomed R.M. Sudira, who would later become Mangkunegara IV. He received his education in the Mangkunegaran Palace family tradition from an early age. He received Islamic religious instruction and personality development through three phases of special education: nyuwita, apprenticeships, and graduation (No Author's Name, 1967). The objective of this educational technique is to cultivate virtues that are highly esteemed in Javanese society. This educational approach evolved from the longstanding royal tradition dating back to the era of Mangkunegara I (Ricklefs, 2021), wherein Islamic religious education was imparted through nyuwita, similar to the system followed in boarding schools. This approach is regarded as a regional belief and a reality that is expressed within the tradition of the Mangkunegaran royal dynasty (Pegeaud, 1987). Their etiquette when greeting guests reflects the fact that schooling in Mangkunegaran places a strong emphasis on the development of both intellectual (IQ) and emotional (EQ) intelligence. As is characteristic of the royal family, schooling in Mangkunegaran demonstrates a renewal of religious experience and education (Soeratman, 2000; Kuntowijoyo, 2004).

Education in the Family Tradition of Mangkunegaran Palace

The educational approach employed by the priyayi within the cultural heritage of the Mangkunegaran palace was structured into three distinct phases: nyuwita, apprenticeship, and graduation. This system was an adaptation of the pondok the pesantren system of education (Ricklefs, 2021). During the nyuwita period, Mangkunegara II, R.M. Sudira's adopted father, provided him with direct supervision. He acquired professional competencies in areas such as writing, reading, martial arts, and the study of Islam. Pegeaud (1987) said that this education also included learning about kanuragan expertise from R.M.Ng. Wiryokusumo, a specialist in these disciplines, and moral ideals through literature and puppetry. This educational system is founded on the Javanese notion of kinship, wherein love (tresno) serves as the primary determinant. The objective was to establish an ambiance of concord and societal cohesion by fostering reverence and a consciousness of social accountability (Darsiti Soeratman, 2000). R.M. Sudira gained knowledge from a variety of Muslim and non-Muslim literary and political scholars throughout the nyuwita stage, including R.Ng. Ranggawarsita, C.F. Winter, and J.F.C. Gericke. These exchanges show how Mangkunegara IV tried to change the traditional pondok pesantren educational model and extend his knowledge (Soebardi, 1989).

The revival placed a strong emphasis on the empowerment of people and the practice of moral behavior, such as kindness, compassion, and social responsibility, as a religious experience and ethos that was acceptable to all groups of people, including the Dutch and people of all social classes and religious beliefs (Puguh, 2000; Siswokartono, 2006). The proximity of social connections emerged as a significant determinant in this educational procedure, exerting an impact on socio-cultural, economic, and political aspects. Mangkunegara IV effectively revitalized the traditional pesantren education system of Mangkunegaran by reinforcing moral principles in an environment characterized by religious and cultural harmony and collaboration. Given its adoption and use in the colonial culture of the day, this educational technique was successful in fostering social harmony and proved to be relevant.

Close Relationships with Royal Rulers and the Dutch Government

After Mangkunegara I established the Mangkunegaran palace, the Dutch and Mangkunegaran, the Surakarta Sunanate, developed a close social contact (M.C. Ricklefs, 2021). The proximity between Mangkunegara I and the Salatiga Agreement is apparent through his readiness to affix his signature to it, driven by two primary purposes. The individual's motivation can be attributed to two main factors: firstly, a desire to preserve his fondness for Sunan Pakubuwana III, and secondly, a genuine concern for the well-being of the populace who were enduring the hardships brought about by the protracted conflict. But during the Pakepung events, when Mangkunegara I came under fire for his alleged unethical position in supporting the Dutch, the relationship started to disintegrate (Fananie, 2005).

The marriage of R.M. Said and P. Mangkubumi's daughter, which took place before the Giyanti Agreement, further demonstrated Mangkunegara I's connection to the Sultanate of Yogyakarta. Nevertheless, this

relationship became less amicable following the agreement, when P. Mangkubumi consented to sign the Giyanti Agreement and engaged in conflict with R.M. Said. However, R.M. Said remained loyal to P. Mangkubumi, showcasing the Javanese principle of love (*tresno*) (Ricklefs, 1974). Mangkunegara I, on the other hand, had been closely associated with the Dutch since the Salatiga, which Agreement, when he pledged allegiance to the Surakarta Sunanate and the Dutch Government. Nevertheless, Mangkunegara I exhibited less compassionate behavior in his interactions with the Dutch, particularly in fostering an atmosphere of fear or neurosis (Ricklefs, 2021; Fananie, 2005). However, this partnership opened doors for the creation of humanistic progress, particularly when working with esoterically aware Muslims and Dutch professionals. Ultimately, the social connections between Mangkunegaran, the Surakarta Sunanate, and the Dutch have transitioned from a state of harmony to one of disharmony, as a result of historical occurrences and political choices. Still, if handled properly, this relationship can lead to human advancement, particularly given the historical background of colonization in Java.

Ethical Behavior and Values in Various Literary Works

Mangkunegara IV demonstrates a profound understanding of the Javanese Muslim ethos of religious harmony and religious experiences throughout the colonial period by his behavior in responding to the propensity of his ancestral moral attitudes, particularly regarding the approach to interpersonal interactions with Dutch professionals and Muslims with esoteric knowledge. Mangkunegara IV likely recognized that the ethical disposition or ethos practiced by his predecessors towards the Dutch and individuals possessing mystical understanding did not consistently foster a compassionate environment. In this particular situation, it was crucial for The argument put forward by IV to acknowledge the fact that such an environment had the potential to incite social discord and a lack of safety in the realm of communal existence. Mangkunegara IV may have perceived the need for societal reform as a means to rectify and rejuvenate prevailing moral attitudes or ethos. The objective may have been to establish a more compassionate, tranquil, and cohesive environment, particularly within the framework of religious and cultural diversity in colonial Java. It is possible that Mangkunegara IV aimed to incorporate local religious experiences, moral values, and wisdom into Javanese Muslims' worldview and way of life through this kind of rejuvenation. This action was a calculated move towards achieving genuine religious unity, which was not only embraced by fellow Javanese Muslims, but also by the diverse religious and cultural groups present in colonial society. According to Florida (1995), in the literary realm, there was a propensity for Surakarta Sunanate to display unacceptable attitudes towards Dutch professionals, such as C.F. Winter and J.A. Wilkens, within the social interactions between the two parties. Even with their knowledge of Javanese language and customs, they were frequently treated with contempt by haughty subordinate officials who weren't *priyayi* and were from the lower caste.

In establishments like the Javanese Language Institute in Surakarta, this unsuitable mindset may have an impact on the intercultural environment and working atmosphere. This conduct is also evident in how the Dutch are treated in the *wayang* tradition, where they are frequently depicted as giants (*buto*), a reflection of the *wayang* people's discontent with the Dutch colonization and dominance in Java (Pitoyo 2009; Supeni 2016). The delicate political relationship between Surakarta Sunanate and the Dutch at that time might also lead to inappropriate behavior towards the Dutch. Many examples, such the denial of Winter's offer of a position in academia and the essays written by R.Ng. Ranggawarsita criticizing the Dutch Government, demonstrate the unethical attitude of the Surakarta Sunanate, particularly towards the Dutch Government (Any, 1980; Any, 1980b). Ultimately, the Surakarta Sunanate's unfavorable treatment of the Dutch in the realms of literature and politics exemplifies the intricate dynamics and conflicts that characterized the relationship between these two organizations in the colonial era. Mangkunegara IV may have responded to this circumstance by attempting to modify the prevailing moral attitude or ethos to align more closely with the principles of harmony & social justice, considering the religious and cultural diversity of the context. One possible explanation for Mangkunegara IV's decision to engage in social transformation was his desire to rejuvenate the moral principles within his kingdom.

Research Methodology

Data Collection

The study methodology employed is literary analysis, specifically focusing on primary data sources consisting of Mangkunegara IV's writings. These works are examined to explore the concept of harmony among Javanese Muslims and their religious experiences throughout the postcolonial era. Ki Padmasusastra has published several works by Mangkunegara IV, including *Kamajaya* in 1992. Expert literature or publications that shed light on Javanese traditional moral standards constitute secondary data. The secondary data provides insight into the moral principles of Javanese culture and the reasoning for Mangkunegara IV's analysis of issues with updating the plan for strengthening Javanese Muslims' religious harmony motto. Renewal, particularly the principle of religious concord, is a phenomenon of religious experience that is embraced by individuals of any religion and is relevant in the context of postcolonial circumstances.

Analyzing Mangkunegara IV's different works, particularly the song literature of Java, is the first step in gathering information about his ideas. The objective is to examine and comprehend his perspectives on Javanese cultural moral principles, including harmonious, functional structural, and transcendental aspects. By pointing out similarities and contrasts, a logical understanding framework is formed by systematizing the knowledge of these values through the application of the content analysis method and hermeneutic approach. The subsequent phase entailed employing historical and vertehen methodologies to unveil and analyze the inherent significance of Mangkunegara IV's oeuvre. This strategy also facilitates comprehension of his intellectual reaction to postcolonial circumstances, specifically in the domains of literature, economics, and politics. This comprehension extends beyond written literature and encompasses diverse facets of Javanese cultural and artistic heritage, including gamelan music, paintings, sculptures, and more. In order to have a more comprehensive understanding of Mangkunegara IV's philosophy, it is necessary to employ two additional approaches: social historical and normative. Additionally, two theoretical construction analyses, namely normative ethics and metaethics, should be utilized. The ideas and analyses presented here are derived from the perspectives of specialists in diverse disciplines, including psychology, sociology, anthropology, and ethics. They aim to elucidate the theoretical framework underlying the concept of religious harmony among Javanese Muslims, as proposed by Mangkunegara IV. The overall goal of this procedure is to offer a theoretical framework that can be used to comprehend social ethics in light of the colonial environment of that era.

Research Findings and Discussions

Literature

Mangkunegara IV's ideology prioritized the significance of indigenous beliefs and authentic manifestations of truth in the process of societal change. The Mangkunegaran Palace's construction as well as books like *Serat Babad T tutur* had an impact on this idea. R.M. Said, in his endeavor, stressed the importance of coming together to resist external influences, namely the Dutch, in order to consolidate authority inside a Javanese Islamic regime (Fananie, 2005).

R.M. Said stressed that his ethics and morals were consistent with both the Javanese moral standards of his day and Islamic teachings. According to Islamic beliefs, it is a *fardhu kifayah* requirement to engage in combat with non-believers who initiate attacks against Muslims (Bisri, 1987). His ethos also embodied the principle of "*sepi ing pamrih, rame ing gawe*" which promoted altruistic dedication and diligent effort. As demonstrated by their talk before to the Treaty of Giyanti, he was close to Prince Mangkubumi, who went on to become Sultan Hamengku Buwana I. This further demonstrated a shared commitment to struggle against the Dutch and their allies (Ricklefs, 2021; Wiriyosaputro, 1980).

R.M. Said demonstrated the mentality of "*sepi ing pamrih, rame ing gawe*" in his interactions with P. Mangkubumi. He bestowed the title of king upon P. Mangkubumi at Mataram, expressing respect and

dedication to the fight against the Dutch, while aligning the resistance movement with the aspirations of Javanese Muslims. Despite P. Mangkubumi's breach of his commitment in the Treaty of Giyanti, R.M. Said displayed his moral character by refraining from taking his life during the conflict in Ponorogo. His dedication to his ethics remained unwavering, even in the face of challenging circumstances (Suharji 2001).

R.M. Said's prowess in warfare was acknowledged by both Javanese and Dutch communities, earning him the title of "Pangeran Samber Nyawa". Despite his skill in eliminating adversaries, he exemplified the principle of "ojo mitunani wong liya" (refraining from causing harm to others) by sparing the life of P. Mangkubumi during the Ponorogo fight (Ricklefs, 2021). This deed exemplified his guiding principles, which were also evident in his approach to warfare. R.M. Said also displayed benevolence towards the peasants who interrupted him while in disguise, exemplifying his commitment to promoting harmony and moral principles. The excellence of his moral character was evident in his military tactics and in his association with Sunan Pakubuwana III, demonstrating his unwavering commitment to the principles of "sepi ing pamrih, rame ing gawe" and religious concord (Houben 2022).

In keeping with Javanese cultural values of harmony and respect, R.M. Said exhibited a watchful and cautious stance toward the Dutch menace and the Sultan of Yogyakarta. The author's pragmatic and logical approach acknowledged the genuine danger to human existence, illustrating the societal changes occurring in Javanese society (Suharji 2001). When dispatching emissaries to Surakarta to assess Sunan Pakubuwana III's proposals, he scrutinized them meticulously and prudently. The presents and letters received from the Sunan, as well as the respect shown by the Resident of Surakarta, bolstered his trust in humanity, but he still maintained a cautious attitude. The gathering in Gemblung Village demonstrated reverence and fidelity towards R.M. Said, so enhancing the consciousness of peace and camaraderie in Javanese culture and religion. R.M. Said expressed his commitment to live in harmony with Sunan Pakubuwana III, which symbolized a newfound consciousness in Javanese culture and religion (Wiriyosaputro, 1980).

The mentality of R.M. Said was reflected in his commitment to Sunan Pakubuwana III, which was motivated by the loyalty resulting from the Sunanate and Dutch goodwill. He was defined by his adherence to the ethos of non-violent struggle, which aligned with the cultural and theological experiences of Javanese Muslims. During the conference in Salatiga, R.M. Said demonstrated his pragmatism and logical thinking in addressing the Dutch accusations, while Sunan Pakubuwana III alleviated tensions by reminding everyone of their commitment to maintaining unity in the hamlet of Gemblung. R.M. Said's moral attitudes, *sepi ing pamrih*, encompass fidelity to promises and care for the people. These attitudes were cultivated as techniques in two distinct realms: opposing colonialism and advocating for the welfare of the people (Suharji 2001). R.M. Said's answer was a nonviolent technique that adhered to the Javanese values of harmony and respect (Suseno, 2001). The leadership of Mangkunegaran was impacted by his knowledge of local values and his proclamation of ancestral truths, although literature has not comprehensively documented this influence. Following the Salatiga Agreement, there was a shift towards prioritizing non-violent conflict resolution initiatives. However, the execution of this strategy was hindered by challenges from the government and other concerns (Wiriyosaputro, 1980; Ricklefs, 2021; Ricklefs, 1974).

Mangkunegara IV revitalized the Mangkunegaran Palace literary empowerment program by using tales from old Javanese literature, including those found in *Serat Tripama*. Pitoyo (2009) employed critical theory and anthropolinguistic methodologies to expound upon the moral principles depicted in these narratives, which illustrate the protagonists' arduous efforts and unwavering commitment to Javanese virtues.

The narrative of Patih Suwondo highlights the significance of devotion and selflessness in his dedication to the kingdom. This narrative depicts the life trajectory of Mangkunegara IV, who, before to assuming the position of ruler, had demonstrated unwavering commitment during the Java War. The second narrative of Kumbakarno emphasizes bravery and ethical principles when confronted with adversity. Mangkunegara IV reads this narrative as an effort to shield his people from expensive wars, much like he did in the Java War. The third narrative, by means of the protagonist Adipati Karno, highlights the ethical quandary that arises from the clash between familial obligations and one's sense of duty. The text portrays the internal conflict experienced by Mangkunegara IV during the Java War, as he was faced with the dilemma of prioritizing either his familial obligations or his responsibilities towards his subjects. By recounting these three

narratives, Mangkunegara IV devised a strategic approach to address the issue of revitalizing the practice of Javanese values, particularly in the context of his interactions with the Colonial powers. This method represents a significant advancement in revitalizing the traditional values and incorporating them within the intricate context of colonialism (Boxall et al. 2004).

Mangkunegara IV, possessing a profound comprehension of Javanese values, saw elevated moral attributes in the characters of Kumbakarna and Semar. They embody the faculty that serves as the origin of righteous consciousness and spiritual encounters, which are inherent to all individuals, irrespective of their religious affiliation or societal upbringing. Within the wayang realm, Semar is revered as the protector of all warrior personas, an honorific that symbolizes the inner purity and spirituality of Javanese culture (Sumukti, 2005). This comprehension leads to a strategy of enhancing religious experience as indigenous brilliance and indigenous knowledge, which aligns with Islamic principles and also embraces contemporary pluralism. Mangkunegara IV employed literature as a means to showcase ethical conduct that was universally acceptable, even to non-Muslims, within the colonial setting. This was exemplified through the characters of Kumbakarna or Semar. The empowerment is evident in the slametan rite, specifically through the Langenharjan form of attire. The ethical principles associated with this ritual have remained significant and accepted by Javanese culture to this day. The exceptional moral characteristics demonstrated by Mangkunegara IV in establishing and executing these elevated moral principles surpass those of his predecessors. This comprehension promotes the establishment of an environment characterized by peaceful coexistence among different religions and the advancement of humanity in society, in line with the requirements of economic, social, and political responsibilities and necessities during a period influenced by colonialism. The embodiment of these elevated ethical principles serves as undeniable proof of the ideologies and behaviors exhibited by Mangkunegara IV, who is widely regarded as a post-conventional figure of utmost moral excellence.

Socio-Cultural Field

In addition to tight socio-cultural ties with literary experts, particularly those from the Netherlands, Mangkunegara IV blended the palace's heritage of esoteric knowledge. He engaged in the practice of ngelmu, which encompasses the fields of science, mysticism, and the capacity to behave responsibly, within a welcoming and cooperative environment.

Mangkunegara IV revived the age-old practice of ngelmu in literature as a means to avert social discord, employing the aptitude for judicious action and ethical principles derived from Islamic religious instruction within the Mangkunegaran Palace. He did not receive his education from an external pesantren, as the palace already had established religious traditions and a system of communal learning that encompassed soldiers, academics, and workers.

Mangkunegara I, a skilled practitioner of royal authority and sorcery, employed his supernatural powers in the conflict against the Dutch. Nevertheless, his implementation of a peaceful approach following the Salatiga Agreement demonstrated his logical and pragmatic mindset. His behaviors during the marriage rites belied the vow, resulting in a miscommunication with Sunan Paku Buwana III (Fananie, 2005; Ricklefs, 2021).

Mangkunegara I skillfully employed agile movements and traditional attire during a highly charged wedding ceremony to diffuse tension and redirect focus away from the impolite behavior of the Dutch Resident (Pemberton, 2003). The conventional attire of the individual was regarded as an embodiment of dignified conduct, whereas the Western attire of Sunan Pakubuwana III was deemed unsuitable (Houben 2022). In order to foster amicable relations with both kingdoms, the Dutch government refrained from meddling in domestic matters and extended military rank symbols as a gesture of hospitality (Agus Dwianto, Puspitasari, A, et al. 2024). The elites from both kingdoms made efforts to modernize their socio-cultural values in order to pay tribute to the Dutch (Suharji 2001).

Sunan Pakubuwana IX received harsh censure from the Dutch for acting inappropriately toward an English trader in a diary entry. The criticism expressed disdain of Kasunanan Surakarta's moral ethos, which tended

toward vice (moral ugliness) or egotism (Houben 2022). In response to this scenario, Mangkunegara IV endeavored to bring about social revolution by shifting the paradigm of *ngelmu* from a basic understanding of martial arts information to the capacity to act responsibly and demonstrate kindness, rooted in a sense of *tresno* or love (A. Dwianto et al. 2024). Mangkunegara IV devised the Langenharjan clothing code as a means of embodying virtuous principles and distinctive aesthetics, symbolizing a harmonious blend of communal and individualistic ideals. This method was widely embraced by many social groups as a representation of the distinctive cultural identity of the Javanese people and is currently acknowledged (Boxall et al. 2004).

Mangkunegara IV revised the implementation of *ngelmu*, transforming it into a capacity for benevolence rooted in a universal concept of *tresno* (love) that transcends religious and temporal boundaries. Through deep reflection and introspection, he attained a moral conduct that aligned with the requirements of postcolonial circumstances, particularly in the realms of society, economy, and politics. His work was characterized by a familial approach rooted in the concepts of respect and peace. This method fostered an attitude of religious concord, bringing together Javanese Muslims and facilitating collaborative religious experiences. Through the use of *mesu budi*, Mangkunegara IV's philosophical method produced a profound comprehension of ancestors' moral ideals and how they evolved in line with immutable Islamic precepts (Sastrohadikusumo, 1993). The societal revolution Mangkunegara IV sought was built upon an analysis, description, and contemplation of the moral attitudes and problem-solving techniques of the forefathers. This process led to the development of moral views that aligned more closely with Islamic ideals, fostering an environment of harmony and progressive behavior in society (Daryono, 2020; Daryono, 2023).

The intellectual endeavors of Mangkunegara IV are directed at achieving the materialization of Islam, particularly in the realm of religious experience and the promotion of religious unity among Javanese Muslims (Daryono, 2017). He fostered ethical conduct in line with multiculturalist beliefs by employing a participative dialogical method (Thohir, 2006). This strategy, known as the "ngemong" attitude in the Javanese family context (Suseno, 2001), was utilized. Because *Serat Tripama* and *Serat Wedhatama* demonstrate, the empowerment and performance of this ethical attitude extend beyond the confines of intellect and into literary practice (Pujiartati et al., 2017; Wahyu, 2017). The ideas of contemporary pluralism and collaborative representation of Islam are implemented in numerous works, including the slametan rite including the Langenharjan attire. Mangkunegara IV demonstrated his capacity to impose the practice of "ngemong" by engaging in contemplation with a sense of *tresno*, so fostering a peaceful atmosphere within society. Social justice, *gotong royong*, and tolerance are the ethical behavioral standards or ethos that are used, and they serve as the cornerstones of humane advancement. This practice was also evident in Dutch legislative measures that upheld traditional family values and promoted compassion in social interactions. Mangkunegara IV endeavored to cultivate a benevolent disposition that fostered the collective well-being through his ideas and acts.

Politics

Politics, as described by Lasswell (2011) and Bakry (2009), revolves around the concepts of power and interests. Foucault argues that power is instrumental in generating knowledge. Within the Javanese culture, power is synonymous with knowledge, specifically referred to as religious power (Suseno, 2016). Javanese beliefs regard the king as a conduit of divine power (Suseno, 2001). Religious power is acquired through asceticism, which grants revelation and supernatural abilities, according to Moertono (1985). Individuals possessing godliness exhibit religious authority, which is marked by imperviousness to harm, extraordinary abilities outside the natural realm, and exceptional proficiency in warfare (Berg, 1985).

Ngelmu, a term in Javanese, can provide either positive or negative consequences depending on its application, which is manifested through attitudes of benevolence and hostility. According to Moertono (1985), having a compassionate attitude leads to being humble and considerate. The foundation of Javanese ethics is rooted in fostering moral conduct that aligns with contemporary demands. R.M. Said, a king of the Mangkunegaran kingdom, employed the usage of *ngelmu*, a form of spiritual knowledge, in his resistance against the Dutch. He sought instruction from Islamic professors in Somakaton village, thereby

incorporating local beliefs and traditional educational methods into his approach (Fananie, 2005). He gained the moniker of Pangeran Samber Nyawa due to his extraordinary abilities, which allowed him to emerge victorious in political conflicts (Ricklefs, 2021). The religious governance he implemented encompassed ethical sagacity and fairness (Suharji 2001). This was seen in the equitable treatment of his subjects and the utilization of nonviolent authority. Mangkunegara I acquired the authority to rule, which was acknowledged by his peers, by adhering to these values. The paraphrasing provides a description of R.M. Said employed *ngelmu* as a means to counter the Dutch, thereby showcasing the ethical sagacity and legitimacy of his authority.

While Mangkunegara I adhered to his three moral principles, there is no substantiation of the legal validation of his religious authority. Despite his application of moral principles in the religious domain and his refusal of Dutch proposals that were seen harmful to the populace, this did not lead to the intended economic growth. Mangkunegara I's collaboration with the Dutch was motivated by two factors: his reputation and his financial compensation (Fananie, 2005; Ricklefs, 2021). However, despite the intention to foster a harmonious environment, the Dutch viewed this cooperation as biased towards Mangkunegaran Boxall et al. (2004), leading to strained relations between Mangkunegara I and the Dutch. However, the social revolution aimed at achieving harmony was not completely successful, as the promotion of proper conduct prioritized the interests of Mangkunegaran rather than ensuring justice for the Dutch. The presence of conflicts, such as the dispute with the Dutch land acquisition request, highlighted the asymmetry in the partnership.

Mangkunegara I enacted social reform through acts of benevolence (*budi luhur*) aimed at improving the well-being of the populace and fostering religious concord, particularly during the conflict with the Dutch. While he was open to forming an alliance with the Dutch, this decision was not motivated purely by self-interest. Rather, it was driven by his sense of duty towards the people who had endured the hardships of war. Nevertheless, notwithstanding his commendable ethical conduct, there existed an asymmetry in his association with the Dutch. On the other hand, Sunan Pakubuwana III displayed an individualistic moral attitude, showing little concern for the well-being of the people (Ricklefs, 1974). However, Mangkunegara I actively preserved a state of harmony with Sunan Pakubuwana III in order to promote the well-being of the populace. This societal shift was achieved by the implementation of the principles of religious concord and collaboration with the Dutch, although the objectives were not consistently aligned with the interests of all parties involved.

R.M. The individual named P. stated. Mangkubumi was appointed as the king of Mataram as a manifestation of his self-awareness and the attitude of selflessness. The eling attitude was evident in his deference to the religious authority of P. Mangkubumi, who was both his uncle and father-in-law (Ricklefs, 1974; Fananie, 2005), demonstrated his ethical responsibility to refrain from causing harm to others, especially P. Mangkubumi. R.M. Said's readiness to engage in battle with P. Mangkubumi was also motivated by his resolute mentality, which served as the wellspring of his bravery notwithstanding P. Mangkubumi agreed to form an alliance with the Dutch (Houben 2022). Nevertheless, P. Mangkubumi's decision to sign the Treaty of Giyanti was driven by ethical egoism and necessitated R.M.'s involvement. Reported to possess moral autonomy. While the duty to avoid causing harm to others may initially appear evident, R.M. Said believed that practice was necessary, particularly due to the state of the war-afflicted individuals. Consequently, R.M. Said altered his approach by employing the moral disposition of *rame ing gawe* to enhance the well-being of the populace, rather than endorsing P's self-centered conduct Mangkubumi (Suharji 2001).

R.M. Said, also referred to as Mangkunegara I, felt compelled to adopt the moral principle of *ojo mitunani wong liyo* towards P. Mangkubumi, also known as Sultan Hamengku Buwana I, possessed a character that was not completely absolute, but rather *prima facie*, as stated by Fananie in 2005. Despite engaging in nasty and selfish behavior, P. Mangkubumi, R.M. Said opted to approach him with an attitude of compassion or *tresno*, showcasing his moral superiority. The basis for this was three primary objectives: upholding familial concord, preserving religious concord, and safeguarding overall human dignity. This compassionate demeanor also demonstrates a nurturing disposition, which indicates an intimate and empathetic bond. R.M. Said exhibited the *ngemong* attitude not only towards P. Mangkubumi, as well as Sunan Pakubuwana

IV, employed an ethok-ethok approach to successfully accomplish the ngemong objective (Ricklefs, 2021). Under the mentorship of influential individuals like R. Apologies, but I'm unable to provide a straightforward and precise rewrite of the given text as it is not clear what it is intended to represent. Suhariji (2001), Mangkunegara I of Yasadipura II demonstrated ethical conduct in line with the customs and religious beliefs of the Javanese people. The objective was to exhibit responsibility and a genuine interest in the state of the Mangkunegaran society during the postcolonial era. This initiative is a sociocultural plan that seeks to implement the principles of religious coexistence among Javanese Muslims in the postcolonial era. While this program now only caters to Javanese Muslims, it demonstrates an understanding of the necessity for wider societal change in the realms of religion, economy, and politics. Therefore, it is anticipated that all parties, irrespective of their religious or political affiliations, will embrace the implementation of the principle of harmony, with the aim of fostering a fairer and more compassionate society.

Mangkunegara IV, alternatively referred to as R.M. Sudira effectively achieved social transformation through his literary works, particularly *Serat Tripama*, where he developed the emblem of Buto Kumbakarna to represent non-Muslims, specifically the Dutch, during the colonial period (Pitoyo 2009). Despite being regarded as a negative symbol, Buto Kumbakarna holds significance as a means of acquiring *ngelmu*, religious consciousness, and a positive demeanor expressed through a sense of *tresno* (Sumukti, 2005; Wahyu, 2017). This demonstrates the exceptional moral attitude or ethos of Mangkunegara IV in the realm of communal existence.

The implementation of this societal change, particularly in the moral conduct or ethos of religious concord among Javanese Muslims and religious encounters grounded in reciprocal collaboration, tolerance, and societal equity, is also evident in the conventional education system within the Mangkunegaran palace (Daryono 2021). Mangkunegara IV received an education in Islamic religion and Javanese Islamic literature through a family-oriented method. This education equipped him with the ability to effectively implement these ideals across society. The Islamic religious instruction obtained by Mangkunegara IV, referred to as *santri ngiras prajurit* or *santri* who are simultaneously soldiers, exemplifies the mystical synthesis approach. This technique facilitates the rejuvenation and empowerment of Javanese morals and ethics, fostering an environment of closeness that promotes the embrace of novel concepts (Daryono 2022; Dwianto, 2024). Mangkunegara IV employed reflective philosophical practices to engage in contemplation and rationalization of the world around him (Supeni 2016). This aided him in achieving self-empowerment and making decisions that were guided by a strong sense of moral principles and ethical conduct.

The practice of ethical conduct aligned with the requirements and necessities of the contemporary common existence, particularly in the context after colonial rule. Therefore, Mangkunegara IV's endeavors to revitalize the moral conduct of religious unity and spiritual encounters that could be embraced by all factions, irrespective of religious or political affiliations, served as a conspicuous illustration of the continuous societal metamorphosis throughout that era. R.M. Sudira, formerly known as R.M.A. Gondokusumo, established a strong bond with C.F. Winter is a Dutch scholar who has expertise in Javanese literature. Their relationship was formed within a context of familial closeness, including Javanese ethical principles such as reciprocal regard and moral excellence (Andriyanto, Subandiyah, and Hardika 2022). This story identifies three dimensions of ethical behavior or ethos. Initially, their closeness exemplifies the Javanese cultural values of family, wherein they share a brotherly bond and maintain an intimate connection free from strict formalities. This exemplifies the essence of concordance that is the foundation of their moral conduct. Furthermore, their relationship facilitates the promotion of ethical conduct or *budi luhur*, which combines Javanese indigenous values with the essence of religious unity. This empowerment fosters compassionate social and political advancement, aligning with the contemporary needs and expectations. Furthermore, their close relationship exemplifies the implementation of Javanese social values, such as modesty and prudence, along with the principle of *ojo mitunani wong liyo* (non-harming others) (Daryono 2022). This fosters the development of a *ngemong* mindset, characterized by mutual assistance and respect.

R.M.A. Gondokusumo utilizes this connection as a method to rejuvenate and reinforce the principles of religious concord and religious encounters that are agreeable to all involved parties. The objective was to foster multiculturalism, responsibility, and integration-minded attitudes in a heterogeneous colonial

community. His involvement in Islamic religious instruction & the research of kejawen literature, which he carried out alongside Dutch and other non-Muslim experts, also demonstrated this empowerment. This demonstrates R.M.A. Gondokusumo's dedication to fostering a comprehensive and all-encompassing comprehension of religious principles and indigenous knowledge. In general, the narrative of the close relationship between R.M.A. Gondokusumo and C.F. Winter underscores the significance of blending conventional principles with the changing circumstances of the era, while also enhancing intercultural connections to establish a cohesive and all-encompassing community.

At the young age of 21, R.M.A. Gondokusumo actively participated in the Javanese Language Institute, which was founded by the Dutch Government in 1832. In conjunction with C.F. The New Testament Gospels had to be translated into Javanese, therefore in the winter he was appointed Assistant Chairman of the Institute. Furthermore, within a context of close acquaintance with Dutch non-Muslim thinkers like D.A. Wilkens, E. Cohen Stuart, and D.L. At Winter's request, Mounier authored the Javanese adaptation of *Serat Panji Wulung* (Margana, 2004). The participation of non-Muslim Javanese literary scholars, particularly the Dutch, had a significant impact on Mangkunegara IV's efforts to modernize traditional literary works. This facilitated the modification of these works to suit the colonial environment and a comprehensive interpretation of Islam. Furthermore, R.M.A. Gondokusumo had a strong bond with the esteemed poet of Kasunanan Surakarta, R.Ng. Ranggawarsita, renowned for his profound and mysterious expertise (Andriyanto et al. 2022). Their encounter exemplifies the conviction in R.M.A. Gondokusumo's predestined role as a leader. This relationship represented a resurgence of social change and empowerment via mystical and spiritual understanding. R.M.A. Gondokusumo achieved his goal of balancing traditional values with the changing times and enhancing a multicultural and inclusive understanding of Islam by participating in the Javanese Language Institute and cultivating connections with people who are not Muslims Javanese literary scholars and poets.

R.M.A. Gondokusumo demonstrated the *tepo seliro* and *andhapasor* to R.Ng. Ronggowarsito revered him, establishing a harmonious bond of camaraderie and mutual admiration. This action serves to enhance ethical conduct (*budi luhur*) in preserving intimacy. His approach is particularly evident in his interactions with literary experts, since he created works like *Serat Aji Pamasa* upon their request. The implementation of the *rame ing gawe* ethos can be observed through three distinct characteristics. To begin, addressing R.Ng's comment. Ronggowarsito's prophecy of his ascension to the throne was accompanied by his ethical behavior, as he humbly inquired and demonstrated the harmonious nature of their relationship. Furthermore, he demonstrated the guiding principles by creating literary works as specifically desired by R.Ng in the sphere of literature. Ronggowarsito. Furthermore, in upholding the friendship, particularly following his ascension to the throne, he granted R.Ng. Ranggawarsita received the appropriate recognition in accordance with his authority. Ranggawarsita, as promised, demonstrated unwavering commitment and gratitude (Andriyanto et al. 2022). A type of social change carried out by Mangkunegara IV was the resuscitation of the Javanese feudal empowerment strategy into Dutch political doctrine. These strategies included political, religious, and economic aspects and were used in a variety of settings, such as slametan routines and meetings with Dutch officials. Arthur Early's favorable response to these deeds demonstrates an admiration for the qualities and aesthetic appeal of Javanese culture, which was pushed by Mangkunegara IV (Houben 2022).

Mangkunegara IV successfully revolutionized culture and religious practices, particularly by utilizing art and ritual as symbolic representations within the Mangkunegaran court tradition. Nevertheless, this alteration was not solely superficial, but also altered the fundamental nature and objective of these behaviors. At first, the *Bedhaya Ketawang* dance rites were designed to create a mysterious and intimidating ambiance for the guests (Ricklefs, 2021). However, Mangkunegara IV successfully converted it into a captivating and aesthetically pleasing spectacle for all the observers (Boxall et al. 2004). The journey of Mangkunegara IV towards leadership and reform commenced during his early years as a military personnel. The Java War greatly influenced his attitude towards the economic hardships faced by the people. Upon ascending to the throne, he implemented economic reforms that laid the groundwork for contemporary commerce, while upholding the principles of nobility and local knowledge. By implementing these principles, he established an environment of unity and compassionate advancement, which defined the *Kala Sumbaga* era

(Pringgodigdo 1938). Mangkunegara IV implemented changes that encompassed not just the economic domain, but also encompassed ethical and religious principles. He successfully amalgamated religious doctrines with universal principles such as collaboration, acceptance, and egalitarianism, which were embraced by individuals from all backgrounds, irrespective of their religious beliefs or societal standing. This renovation enhanced the familial heritage of the Mangkunegaran palace, serving as both a representation of indigenous knowledge and a basis for advancement in alignment with contemporary requirements.

Thohir (2006) proposes that *ngelmu*, a concept within Javanese local knowledge, encompasses expressive truth and local belief. This theory serves as a foundation for comprehending the social transformation of the familial legacy within the Mangkunegaran palace. Mangkunegara IV used a more impartial approach in implementing *ngelmu* ideals across several domains of life, including politics. When the power was transferred, R.M.A. Gandakusuma was selected as the successor not due to mystical traditions or vocational experiences like his forebears, but because of his demonstrated capacity to be benevolent and moral. The proposal was founded on both his military triumphs and his capacity to uphold the Dutch Government's dignity, as well as dialogical encounters that demonstrated the fusion of Javanese ideals with Dutch political ideas. Through this interactive dialogue, R.M.A. Gandakusuma and the Dutch successfully achieved a consensus on the transfer of power by honoring Javanese customs while also considering Dutch political objectives. The integration of local values with the wider political context might result in a notable social shift of the Mangkunegaran court's culture and political life, as seen by this example.

Boxall et al. (2004) elucidates that the interactive conversation involving R.M.A. Gandakusuma, Mr. Busken, and Mr. Busken's wife exemplifies an endeavor to establish an environment characterized by reciprocal affection and autonomy, particularly in regards to the marriage *slametan* ceremony. The conversation highlights the significance of the *sepi ing pamrih* (selflessness) ethos and the mindset of modesty and acceptance in Javanese society. Through engaging in such dialogue, their aim is to enhance one another's understanding of *tresno* (compassion) and actively contribute to the cultivation of a shared belief system that promotes religious peace, inclusivity, and humane principles. This approach not only considers socio-cultural responsibilities, but also acknowledges the requirements of the postcolonial political environment. Mangkunegara IV recognized kindness or respect as a conceptual framework to enhance religious harmony. This was evident in his literary works and put into practice to meet the social and cultural requirements of his era. It aligned with the efforts to revitalize social ethics and religious principles in Javanese society.

Conclusions

Through his writings, Mangkunegara IV has influenced the societal transformation of ancestors' moral values, particularly the Javanese Muslims' ethos of religious concord, which emerged during colonial rule. He undertook the metamorphosis because the ancestral moral attitude did not align with the three hallmarks of Javanese cultural ethical values: transcendental, functional structural, and harmonious. The theoretical framework of his transformation comprises three key virtues: kindness and respect towards all things, kindness and respect towards fellow humans, and adherence to the cultural and religious practices of Javanese Muslims. One can cultivate the virtues of tolerance and humility, known as *beretos tepo seliro* and *andhapasor*, respectively. The objective is to refrain from causing harm to others, and to consistently strive for the happiness and prosperity of both oneself and others. This aligns with the principles of multiculturalism and the promotion of collaborative Islam, aiming for compassionate advancement.

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